THE

DIFFERENCE

Between the

Present and Future STATE

OF OUR

BODIES,

Considered in a

SERMON,

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LONDON, Printed for *Sam. Smith* at the *Prince's Arms* in St. *Paul's* Church-yard. 1686.

IMPRIMATUR,

April 23. 1686. *Hen. Maurice, R^mo. P. & D. Wilhelmo Archiep. Cant. à Sacris.*

1 Cor. 15. 29.

And as we have born the Image of the earthy, ſo we ſhall alſo bear the Image of the heavenly.

WHether the Soul in the State of Separation acts independently of Matter, purely by the ſtrength of her own powers, or whether in order to the better underſtanding her ſelf and other Beings, ſhe makes uſe of a Body of Air ſhaped out into ſuch Limbs and Sences as ſhe hath occaſional employment for; whether or no the want of her old companion is ſupplied this way, is uncertain. But whatever abatements of happineſs the pious Soul may ſuffer for want of a ſuitable Body between the time of Death, and the General Judgment, then we are ſure this inconvenience will be removed, and it will be repoſſeſſed of its antient Seat out of which Violence or Nature had forced it.

Now this certainty of the Reſurrection is a Doctrine, which helps the meaneſt underſtanding to conceive the Nature of the Happineſs of the other World, and conſequently muſt needs prove a great and univerſal encouragement to the practice of our Duty. For in regard we have always been uſed to dwell in theſe houſes of Clay, the generality would not have been ſo well able to apprehend the happineſs of pure and uncompounded Spirits; but would have been apt to have thought that the loſs of their Bodies would have deprived them of no ſmall part of themſelves; and conſequently would not have been ſo willing to reſign them or expoſe them to hardſhip and inconvenience upon the account of Religion: But now ſince we are aſſured that this viſible part of us, which we are ſo well acquainted with, ſhall be quitted only for a time, and then reſtored us with all deſirable advantages; yet Mortality ſhall be ſwallowed up of life, and we ſhall exchange the Image of the earthy for that of the heavenly; what can we more rationally infer than the laſt verſe of this Chapter?

ter? *Wherefore be ye ſtedfaſt, immovable, always abounding in the work of the Lord in as much as* no part of our being is loſt, and conſequently no part of *our labour is in vain in the Lord.*

That by the Image of the earthy is meant that mortal corruptible body which we have derived to us from *Adam*, is plain from the verſe before the text; *The firſt man was of the earth earthy, the ſecond man is the Lord from Heaven*, and then it follows, *as we have born the Image of the earthy, we ſhall alſo bear Image of the Heavenly.*

Now becauſe the nature of oppoſite qualities is beſt diſcovered by their being compared, therefore that it may the more plainly appear wherein the advantage of changing the earthy for the heavenly conſiſts; I ſhall in the

Firſt place mention thoſe inconveniencies and defects to which our bodies are ſubject now.

2. I ſhall endeavour to prove that the qualities of glorified bodies will be oppoſed to thoſe defects, and free from thoſe inconveniences we are now ſenſible of.

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3. I ſhall draw ſome practical concluſions from the conſideration of this difference.

1. Thoſe bodies we now have are inconvenient upon theſe following accounts.

1. Becauſe of the weakneſs and uſeleſsneſs of them when we have them firſt.

2. Becauſe their beſt condition is but of a ſhort continuance.

3. Becauſe our being liable to the diſorders of paſſion proceeds in a great meaſure from them.

4. Becauſe they make us ſubject to pain.

5. Becauſe they hinder the operations of the mind in its purſuit after truth and knowledge.

1. They are inconvenient upon the account of the weakneſs and uſefulneſs of them when we have them firſt.

Though our deriving our Beings from thoſe of our own Nature, and coming Infants into the World, is a great promoter of kindneſs and good correſpondence, and tends very much to ſupport of Government and Society; yet it muſt be granted, that we loſe ſomething (tho not ſo much) by it another way. For the Soul at her firſt entrance,

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by reaſon of the indiſpoſition of the body, is uncapable of acting rationally, and is forced to wait till ſhe hath fit inſtruments to work with; and when we do begin to judge of objects, we meaſure the good and evil of them by the pleaſure of inconvenience which the body receives from thence: Now becauſe we are accuſtomed at firſt for ſeveral years together to make our ſences Umpires of the value of things, this foreſtalls our judgment, with a good opinion of them, which makes us more inclinable to pleaſe them afterwards, and gives our reaſon a greater trouble in the managing of them than otherwiſe it would have had.

Beſides in our Infancy unpleaſant and frightful things make a deep impreſſion upon us both becauſe of the fluid and pliable nature of the Brain, and becauſe we have not judgment to diſcover the worſt of things nor ſtrength to reſiſt them, and therefore through our own weakneſs, and the indiſcretion of thoſe we ſometimes happen to converſe with; we are apt to take up odd prejudices, and to be poſſeſs'd with unaccountable fears, which the reaſon of our whole

whole life often finds impoſſible to conquer: It muſt be granted therefore that *Adam* had a great advantage above his poſterity, by being created a perfect man, without running through the weakneſs and folly of Infancy and Childhood: For in regard his Body was prepared for the Soul to act in at their firſt meeting; he was not ſo liable to be impoſed upon by ill cuſtoms, and ſenſeleſs imaginations, becauſe he was always capable of judging of them: And therefore his deſires and fears muſt be better proportioned to the nature of things; than they would have been if his reaſon had come to him byaſſed and tinctured with thoſe impreſſions, which the long weakneſs & unſerviceableneſs of his body had made upon it.

A 2d Inconvenience of our Bodies is, that the higheſt condition they are capable of arriving at, is but of a ſhort continuance: They are a conſiderable part of our lives a working up into any tolerable degree of uſefulneſs, before which time they ſignifie little more to us than the Bodies of Brutes do; and when they are once fitted for the ſervice of the Soul, and we begin to underſtand what they

they are good for, it is not long before they decline into Age and Indiſpoſition, and that which ſeem'd to be a Palace before, turns to a Priſon, and hath little either of pleaſure or convenience in it. For though our Youth is not placed upon ſuch a precipice as immediately to tumble from its higheſt ſtation into a decrepit condition; yet when life is going down the Hill, its motion is not ſo ſlow, but that it may be perceived in a little time, eſpecially if it be puſhed forward by any accidental diſtemper.

1. The Sences grow flat, and do not enjoy and reliſh their reſpective objects with that quickneſs and eager ſatisfaction which they formerly did. But if this was all the alteration we were liable to, we ought poſſibly rather to account it an advantage than a loſs, becauſe the leſſening of ſenſual delights would rebate the edge of our deſires, and make them ſubmit to the Laws of Religion with leſs reluctancy. But the flower of Youth does not only go off quickly, but which is more to be regretted, the fruit of it too; and the abatement of the Sences vigour, is uſually followed with an apparent decay of ſtrength. Thus life, when it is once fermen-

ted to the height, hath its ſpirits continually flying off, till it is drawn to the Lees, and that part of it only remains which oftentimes makes us uneaſie both to our ſelves and others: ſo that when the mind is embarked in any deſign of conſiderable length and advantage; it is uſually ſet a ſhore upon the other World before it hath reached its intended port; or elſe forced to ſpend that ſtock of time and abilities which remains, in ſtopping the Leakage and piecing up the ruins of the Veſſel; which is not only a hindrance of the main buſineſs, but is likewiſe a very troubleſome employment.

A 3. Inconvenience of our bodies conſiſts in their making us ſubject to paſſion; That our paſſions, at leaſt the violence of them, are immediately cauſed by the motion of the ſpirits, that is the finer parts of the Blood, will appear, if we conſider, that thoſe who have a greater ſtock of ſpirits ſupplied them from youth or intemperance, are ſooneſt overborn which diſorders of this nature.

'Tis true, God made our minds ſubject to the impreſſions of Paſſion upon a very good account; that by ſuch unuſual commotions within us, we might be awakened, and as

it were rouſed up to purſue thoſe things which are uſeful, and avoid the contrary, with the greater vigour and induſtry: For if we had nothing but dry reaſon and cool Blood to contrive and execute for us, our apprehenſions in many caſes would be too ſlow, and our endeavours faint: But notwithſtanding the advantage the Paſſions were deſign'd to give us, as they are commonly managed, they do more harm than good: For we are apt either to place them upon wrong Objects, to fly them to too high a pitch, or to continue them upon us when they ought to be diſcharged, which makes us haſty in our Reſolutions; injurious and careleſs in our words and actions; they make us dote almoſt to Frenſy upon trifles, and by being too kindly entertained by us, improve a ſudden diſguſt againſt our Neighbour into a ſetled and habitual malice; infinite almoſt are the indecencies and ſins which the ill Government of our Paſſions betrays us to; they diſcompoſe the whole frame of mind and body, diſquieting the one, and diſordering the other; the effects of them are different according to their nature, and the power they have gotten over

our reaſon; ſometimes they make men languiſh and pine away with envy or deſire; ſometimes through an exceſs of fear they betray them into worſe inconveniencies than thoſe they were afraid of: Some are ſaid to have abſolutely loſt their wits in their anger, and raved themſelves into *Bedlam*; and others we may obſerve are over-joyed to perfect folly and ridiculouſneſs.

Now, though a great part of our preſent vertue and future reward depends upon the due management of our Paſſions; neither can they come up to this height which I have mentioned, without our own fault; yet in regard our bodies are the immediate inſtruments of their violence, we muſt grant they are inconvenient upon this account: For if our reaſon was quick enough to apprehend and purſue our intereſt of it ſelf, without being ſpurred upon duty by Paſſion; if the mind had ſufficient power to command the body upon its utmoſt, without being concerned with its motions any farther than it thought fit; our condition would be much more perfect and ſecure: For if we knew we were naturally invincible, we need not give our ſelves the trouble of ſtanding

ing upon our guard, then we ſhould be free from all inward tumults and the ill conſequences of them; and then, as the power of Paſſion declined, that of Reaſon would grow up and flouriſh; and the pleaſures of the mind would more than counter-ballance thoſe which we loſt by ſhaking off ſome of our correſpondence with the body; and we might have delight equal to thoſe of a corporeal tranſport without the violence and danger of them.

4. Our bodies are inconvenient, becauſe they make us liable to ſuffer pain.

It muſt be confeſſed that the ſtate of ſeparation does not exempt us from having ungrateful perceptions, but in ſome reſpects makes us more obnoxious to them if we lye under any moral indiſpoſition: For when the Soul is diſengaged from the oppreſſion and ſoil of the body, it will act upon it ſelf with greater vigour, and make the Springs of Thought go much ſmarter than they do now; ſo that ill men will be made much more powerful to torment themſelves; inſomuch that it may be a queſtion whether all the Fire, and Feinds in Hell, are a greater puniſhment to the wicked than the guilt

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of their own Conſciences; beſides, the Paſſions which I have mentioned, when they are violent, bring an eaſineſs along with them.

But then the reaſon why I diſtinguiſh pain from the trouble which proceeds either from paſſion, or the more abſtracted and immediate operations of the mind, is, becauſe the Soul is not only liable to this diſturbance purely upon the account of its Union with the Body, but becauſe it is perfectly out of our power to prevent it. For, let a man be never ſo innocent and compos'd, let Prudence and Religion ſecure him never ſo well againſt Vice and Paſſion; yet there is no fence againſt bodily pain: This proceeds from thoſe motions over which the Will hath little or no command; and when we conſider what a vaſt number of parts the Body conſiſts of, many of which are very fine and ſlenderly tyed together (otherwiſe they would be unſerviceable) and upon this account are eaſily put into diſorder, when we conſider how ignorant the generality are of the frame and conſtitution of their Bodies; of the due proportion, and quality of their nouriſhment; how careleſs and immoderate they are often in their Labours, Re-

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creations and Paſſions, to which if we add the ſometimes ſudden alterations of ſeaſons, & many other unavoidable accidents, when we conſider all theſe things, I ſay, we have great cauſe to admire and bleſs the providence of God that our bodies are not oftener put out of order than they are. Now, though ſome decays of the Body are unobſerved by us, yet generally when there is any conſiderable jarr made in the wheels of this curious Machine; when the harmony of the humours is diſturb'd; when the ſtrings are wound up too hard, or too ſlack; when any thing of this nature happens, the Soul uſually hath notice of it, which unacceptable news is that which we call pain, which is ſometimes ſo pungent and afflicting, that it makes all worldly bleſſings inſignificant to us, inſomuch that there are not many who have experienced any accute diſtemper, who would not, if it were put to their choice, prefer health and poverty, to violent pains and diſeaſes, though ſupported and gilded over with never ſo much wealth and honour.

Now if it be asked why God hath made the Soul ſo deeply ſenſible of the injuries which the Body receives, I ſuppoſe theſe following

lowing Reaſons (without adding any more) may be a ſufficient ſatisfaction to ſuch an enquiry.

1. Therefore we may rationally conclude that God hath made the Soul liable to impreſſions of this nature, that we might be more careful to preſerve the body from falling into decay. Pain I obſerved before was an unwelcome and grating ſenſe of ſome injury which the body ſuffered, now if the Soul was not intimately affected with alterations of this nature, and concerned upon its own account to procure the welfare of its companion ; we have reaſon to believe a great many bodies would be very indifferently provided for. For the mind would be ſo much taken up with its own buſineſs, that were it not admoniſhed of the neceſſities of the Body by partaking of the inconveniencies of them, they would be often neglected ; men of Covetous, Ambitious or Contemplative minds, rather than have their deſigns, and pleaſures interrupted, would be apt to deny the body its due maintenance in eating and ſleeping ; if they were not importuned, and as it were forced upon juſtice ; by the trouble and uneaſineſs of watching and abſtinence, were it not for the pain of a wound or diſtemper, we

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ſhould often let them run till they were incureable: In this caſe many would ſerve their bodies as they do their houſes, which becauſe they do not feel them ſmart when they decay, they let them drop for want of timely repairing.

A ſecond reaſon why God made the Soul ſenſible of bodily pain, may be, that its virtue might have the fairer tryal. To be above the threatnings of ill men, and to ſubmit to any pain and hardſhip, rather than depart from thoſe Opinions and Practices which we believe to be right and neceſſary, is an argument of true greatneſs of mind, and the higheſt teſtimony of a good man. Now the Body, by laying us open to almoſt all ſorts of injuries we are capable of receiving, gives us an opportunity of exerciſing our Patience and Fortitude in ſuffering in obedience to God's commands. To theſe virtues the imperfection and defenceleſs ſtate of our Bodies advances us; for, were we proof againſt all misfortune, we ſhould be uncapable of this honour; for patience ſuppoſes us to lye under the ſenſe of a preſent evil; take away the affliction, and there will be no appearance of the virtue left behind; neither can Fortitude have any place, except we believe our ſelves within the reach of danger; for what courage can it be to encoun-

ter any thing, when we know it's impoſſible for us to be hurt?

A third Reaſon why God hath ſubjected the Soul to bodily pain, is, for the correction of our vices. Many ſins do naturally bring indiſpoſition and diſeaſes upon the Body, the dread and experience of which does not ſeldom reſtrain and bring us off from them: Beſides, pain and ſickneſs, by convincing men how inſignificant, or rather troubleſom their life is to them, & what a ſlender hold they have of it, are oftentimes a good expedient, not only for the reclaiming thoſe vices which depend upon the ill uſe of the Body, but of a general Reformation: For, did mens Bodies fret out like their cloaths, without any conſiderable trouble to thoſe that wore them, we have reaſon to believe the Soul would fare much the worſe for it, and be oftener ſent into the other World in an unprovided and forlorn condition.

So that without queſtion, we are as much bound to thank God for the infirmities, and pains which flow from our conſtitution, as for the health and pleaſure of it. Beſides, we have reaſon to account it a great mercy that God hath bound the Soul ſo gently to the Body, that a ſhort ſtruggle, if it happens to prove boiſterous,

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will let it looſe; ſo that according to *Epicurus* his Maxim, it's impoſſible for that pain which is violent to continue long, whereas, had the Union of the Soul and Body been ſo ſtrong, that a man might have continued under the ſharpeſt torments for ſome months or years together, how difficult would patience have been then? what an advantage would the worſt men have had over the beſt, and have been able by their cruelty to have almoſt tyred out the braveſt and moſt reſolute virtue.

5. The preſent conſtitution of our Bodies is inconvenient, becauſe it hinders the mind in her purſuit after knowledge. Knowledge next to goodneſs is the higheſt exaltation of humane nature, and ſets us at the greateſt diſtance from the Brutes beneath us: Now that the preſent condition of our Bodies does hinder our proficiency in this ſo excellent an accompliſhment, appears from what has been ſaid already. As

1. Becauſe we are born Infants, and the body is unfit for the Soul to exerciſe its functions in; in which ſtate of our infancy we paſs a great many wrong judgments upon things, ſo that when we come to the uſe of our reaſon, we are not only void of true knowledge, but have

a great many things to unlearn; which miſtakes it's very difficult to ſhake off. Now though theſe prejudices relate chiefly to our proficiency in the knowledge of natural cauſes, yet it muſt be aknowledged in the

Second place; That the paſſions which the Body ſubjects us to, are ſometimes an occaſion that we do not examine things with that deliberation and indifferency which is neceſſary to the finding out moral Truth; and conſequently make us inclinable to ſome practical Opinions rather than others: For according as the particular Byaſſe of our Bodies diſpoſes us to any exceſs of hope or fear, of anger or pleaſure; if we are not careful, our apprehenſions of Religion will bend into a compliance with the Genius and Tendency of theſe paſſions. For when Reaſon is either bribed, or diſcompoſed by the Affections, it is than more likely to pronounce amiſs upon things, than when the mind is even and impartial: For example, a man of a melancholick and gloomy temper, if he gives way to it, will be in ſome danger of perplexing his imagination with infinite and unreaſonable fears concerning God Almighty, as if he was a Humourſom or implacable Being; and conſequently ſuch a perſon may be more eaſily pro-

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ſelyted to the Doctrines of Superſtition, or deſpair: Whereas another of a bolder and more ſanguine Conſtitution, will be rather tempted to preſume too much upon Gods goodneſs, magnifying his mercy to the prejudice of his wiſdom and juſtice: And if he happens to fall upon ill Books or Company, he will be diſpos'd to dilute his Creed with Principles of Libertiniſm, that ſo he may make it more agreeable to the Complexion of his Body, and reconcile it with the uſe of unlawful pleaſures: But here we muſt obſerve that theſe motives do but incline; they by no means force us upon miſtakes; ſo that then when we are ſwayed by them, it is our own fault: The reaſon why I mentioned them, is, that we might take the greater care to enquire into the particular defects, and propenſities of our temper; and form our judgmeut with a ſuitable caution and ſuſpition of our ſelves.

3. Bodily pain is likewiſe no ſmall impediment to the enlarging our underſtandings, becauſe while it continues upon us, it takes off our thoughts from other things, and fixes them only upon that which troubles us: And oftentimes when it is over, it leaves ſuch ill effects behind it by altering the Texture of the Brain or Blood; that the mind hath not fit inſtruments to aſſiſt

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it in the work of close and constant Meditation.

4. The generality are forced to spend a great part of their time in providing for the necessities of life, so that they have little leisure to attend to the improvement of their minds: But let them not be discouraged upon this account if they take care to live well in this World; their utmost curiosity and thirst after knowledge shall be satisfied in the next; without being encumbered with that labour and difficulty which attends very inconsiderable Attainments here. Then as the Apostle informs us, *We shall know even as we are known, and see God as he is, in whom all the Treasures of Wisdom and Knowledge are hid.* 1 Cor. 13. Joh. 1. 3. To what hath been said upon this Argument if we add that considerable number of hours which those who are most covetous of their time are obliged to spend in eating, sleeping and recreation; we shall see that he had great reason for his Opinion, who hath told us, that Art is long, and Life but short.

But notwithstanding these inconveniencies with which our bodys are attended in this state of imperfection, we are not to complain as if God had dealt hardly with us; because they are not just such as we could desire them; let us rather consider that if the conveniencies of them were much

much leſs than they are, it was more than God owes us; beſides, how impatient ſoever men may ſometimes be under extremity of pain, yet their general behaviour is a plain argument that they have no contemptible Opinion of their Bodies, for they are commonly loath to leave them when they are at their worſt condition: Let us therefore be thankful that God hath made them ſo commodious for us now, and hath promiſed to improve them to the utmoſt of our wiſhes afterwards; which brings me to the ſecond thing at firſt propounded, *viz.* to ſhew,

That the Qualities of Glorified Bodies are oppoſed to thoſe defects, and free from thoſe inconveniencies we are now ſenſible of.

1. They will be very much refined, and conſequently fitter for the Soul to act with. *It ſhall be raiſed a ſpiritual body*, 1 Cor. 15. 44. which implies that it ſhall be changed into an exalted and vigorous condition: All groſsneſs and feculency which adheres to it now, ſhall be purged off; all unevenneſs and roughneſs of parts will then be filed into an exact ſerviceableneſs, and the Soul will no longer labour under the diſorders of an unweildy and incompliant conſtitution: The Body will then be exactly at its beck,

beck, and execute all its commands with pleaſure, and diſpatch. That Quality which we call Heavineſs, which hinders our motion, and confines us to the lower part of the World, will then no more moleſt us; for the Refined Body by its nearer reſemblance to the Air about it, the improved Activity of its Spirits, and the greater force the Soul will in all probability have to ſet them a work. By theſe advantages we ſhall be enabled to meet the Lord in the Air, and fly up into the Regions of light and happineſs; and that the Soul may be the better accommodated, the Sences will be improved in two reſpects beyond what they are now.

1. They will be larger, that is, able to take in more objects at a time, and reach them at a farther diſtance than they can now.

2. They will be quicker, that is, whatever notices they convey to the Mind, will be more intimately and vigorouſly communicated to it: Upon which two accounts they muſt afford the Soul a much greater pleaſure than they do now. And that the Sences will be thus improved, follows from a principle, which every one that owns the Reſurrection muſt grant, namely, that Glorified Bodies will be endued with far greater Activity than they are at their higheſt

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condition here; now we know men have a more full and delightful uſe of their ſences in their youth than at any other time.

Now of all the ſences, thoſe of Seeing and Hearing are not only the moſt inſtructive to the mind, but likewiſe the moſt refined, and as I may ſay, the moſt creditable ſences: Therefore we need not queſtion but they will accompany the Bodies of the Saints to Heaven, and poſſibly that of Smelling too; but as for the two other groſſer ſences, they belong to a State of imperfection, and are too coarſe and inſignificant to have much employment there; for ought we know they may be changed into two new ones of a more ſpiritualized and refined nature; which it is not poſſible for us to underſtand or conceive till we are poſſeſſed of them; which we ſhall ceaſe to wonder at if we conſider that were a man born Deaf or Blind it would be impoſſible for him to have the Vulgar notion of ſound or colour: Nay, I may add, he could have no imaginable Idea of theſe qualities except he received ſome deſcription of them from others.

2. And as the Bodies of the Saints will be defective or ſuperfluous in nothing, but be exactly fitted for the ſervice of the Soul, ſo likewiſe

wiſe they will be much more ſplendid & grateful than now they are; which is another property of the Image of the Heavenly: Inſtead of thoſe obſcure and unamiable qualities they appeared in here, they will be decked with light as with a garment, and be cloathed with Majeſty and Honour; they will then be all beauty and brightneſs without any disfiguring blemiſh, any ſcars remaining, except of thoſe wounds they have received in their Maſters cauſe, which then probably will ſhine out with a more orient and diſtinguiſhable luſtre. This is indeed to bear the Image of the Heavenly, of which we are aſſured from more places than the Text. As *Philip.* 3. 21. the Apoſtle affirms, *Our Saviour ſhall change our vile Bodies, that they may be like his glorious Body*, a repreſentation of which we have at his Transfiguration, though I believe but a faint one, and yet the Evangeliſts tell us, *his face ſhone like the Sun, and his Raiment with the Reflection was white and gliſtering.* Mat. 17. Luk. 9.

3. The Bodies of the Saints will be impaſſible: They will then be fortified againſt all accidents and diſeaſes, and be no longer ſubject to any painful or diſhonourable alterations; Time and death will have no power over them.

St.

St. *John* after he hath deſcribed the general Reſurrection, *Rev.* 20. in the 21 *chap. v.* 4. proceeds to mention the unchangeable happineſs of the Heavenly Inhabitants, where enlarging upon their privative advantages, he informs us, that there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away; that is, the ſtates of imperfection and mortality is over, Whereas, did not all things ſtand at a ſtay; were not the perfections of the Body permanent and unalterable, ſecured againſt all injury and decay; if there was not pain, we may be ſure there would be ſorrow to loſe the leaſt part of ſo glorious a condition. Now which way our Bodies ſhall be made immortal, ſignifies not much to know; poſſibly they may have ſuch an advantageous change from the Laws of Motion, from the Figure of their parts, or the temperature of the Climate, as may preſerve them from ſuffering any alteration, or loſs of parts; or if the parts do fly off as they do now, it's eaſie with God to ſupply them with new ones immediately made fit, without the trouble of eating, or concoction: But whether by any of theſe ways, or which of them they will con-

tinue immortal, whether by the ſettled courſe of Providence, or by Miracle, is neither material to diſpute, nor poſſible to determine; that they will continue ſo, we are ſure, for as with him that hath made this Promiſe, nothing is impoſſible, ſo likewiſe he is Faithful and cannot deny himſelf. It is more proper for us to prepare our ſelves by a vertuous Life for ſo bleſſed an immortality, than vainly to enquire into the myſtery of it: The beſt way of ſatisfying our curioſity is to endeavour to be accounted worthy to obtain that World, and the Reſurrection from the dead; for we need not doubt but that thoſe who are poſſeſſed of this priviledge will underſtand the cauſes which make it ſuch; and that the goodneſs of God will enable the Saints to explain the Philoſophy of their happineſs.

Now from what we experience here, we may in ſome meaſure conceive how conſiderable an addition it will be to our happineſs to have our Earthy part refined into ſuch a ſtate of perfection as I have been deſcribing: To have the wiſdom and experience of Age without the ſickneſs and uneaſineſs attending it; and the ſprightlyneſs and vigour of youth ſeparated from its uſual raſhneſs and indiſcretion. What a glorious

glorious change muſt it be to have theſe inobſequious, and cadaverous Bodies poſſeſſed of the three only deſirable qualities; being made to the height of our wiſhes ſuitable, illuſtrious, and immortal?

I ſhall now in the

Third place proceed to draw ſome inferences from the conſideration of the different ſtate of our Bodies here, and hereafter.

Therefore the conſideration of the frail condition of our Bodies here, and the improvements they will be advanced to hereafter, ought to make us entertain a low opinion of the pleaſures of ſence; both becauſe we are permitted but a ſhort enjoyment of them, and becauſe they are only fit for us while we are in a ſtate of imperfection: We ſhould conſider that the Body is not able to provide for it ſelf; it's pleaſures are not of it's own growth, but muſt be ſupplied from Forreign Parts, and conſequently are infallible marks of our want and dependance; and therefore to have a ſtrong deſire for, or high Opinion of theſe things, does but diſcover our own weakneſs to be the greater; and that we prepoſterouſly value our ſelves upon the Poverty of our condition: What are theſe ſatisfactions but only ſhort reſpits from bodily

pain

pain and trouble? for after the uneaſineſs of hunger and thirſt is over, the pleaſure of eating and drinking immediately ceaſes; and to continue the action any longer is more a burthen, than a refreſhment: Thoſe therefore who are capable of the greateſt bodily pleaſure, muſt have the ſtrongeſt ſence of want and uneaſineſs upon them; for unleſs they are thus prepared, it will be flat and unaffecting to them.

Now who would deſire a Fever only for the ſatisfacton of drinking in it; or be in love with extreme poverty becauſe of the unuſual pleaſure which is then taken in receiving the Charity of others?

The Body therefore is only ſo far to be indulged as is neceſſary to put it into the beſt condition to be employed by the Soul; for as it ſhould not be tyrannized over, that being the way to make it both troubleſom and unſerviceable; ſo on the other ſide, we ſhould be careful to maintain the Soveraignty of the mind; that whenever Reaſon and Religion requires it, we may have power to controul our ſences, and be pleaſed with the victory: But on the contrary, to make the Soul a Slave to the Body; to employ the powers of Reaſon (the Image of the Glorious God) in providing for the

the gratification of the Animal Life; is a moſt degenerous and dangerous abuſe of ſo great a priviledge: And when God hath made us little lower than the Angels, ought we not to bluſh to make our ſelves leſs than the Beaſts that periſh? Now that ſenſuality does degrade us in this manner is apparent, it being unqueſtionably more ſcandalous and uncreditable to abuſe the uſe of Reaſon, than to want it; for the one only argues natural incapacity; which becauſe it could not be prevented, is no juſt reproach to any Being; but the other beſides ingratitude to the Doner implies moſt egregious folly; for what can be more ſenceleſs than to be inapprehenſive of the Prerogative of our nature, and to miſapply and ſquander away the faireſt opportunities of being happy?

A man that makes himſelf a Beggar by ill Menage, and Luxury, is in the true eſtimation of things a much more deſpicable perſon than he that is born to that low condition, and fixed in it by thoſe impotencies and defects of body or mind which were irreſiſtably forced upon him. The rational Brute therefore is moſt certainly the meaneſt, becauſe he ſtupidly undervalues the dignity of his Being, and employs the higheſt qualities in the moſt ſordid drudgery.

gery. Whereas other creatures act according to the Inſtincts and Appetites which Providence hath put into them, it being as impoſſible for them to riſe above their natures, as it is diſhonourable for us to ſink below ours. But this practice is not only diſhonourable but dangerous, for if we give our ſelves up to the diſorders of Appetite, and make our Bodies inſtrumental in ſinning; beſides the diſeaſes which intemperance often expoſes them to here, we ſhall find the ſad conſequence of it in the other World; where they will be joined to the Soul only to encreaſe its miſery by putting it into a new capacity of ſuffering. For the Apoſtle aſſures us, if we live after the Fleſh, and make Proviſion to fulfil the Luſts thereof, we ſhall die, for to be carnally or ſenſually minded is death, and that we cannot expect to live hereafter except we mortify the deeds of the Body, *Rom.* 8. 6, 13.

Secondly, We ought to be contented with the trouble, the preſent infirmities of our Bodies may put us to.

God hath made our Bodies of a frail Conſtitution, and liable to many inconveniencies; that we might aſpire after a higher and more confirmed happineſs; and not place it in the

ſatisfaction

ſatisfaction of our ſences, which are ſo eaſily made unacceptable to us by diſeaſes, or quickly ſtupified and worn out with Age. Beſides, upon the account that our Bodies make us liable to pain and diſeaſes, we have thereby an occaſion of exerciſing many virtues, which otherwiſe we could not have: If we were not liable to pain and uneaſineſs, there could be no ſuch thing as a contented Poverty; and an humble Reſignation to providence in affliction and diſtreſs; the eſſence of theſe virtues would be loſt in ſuch impregnable circumſtances: For to be contented when a man neither feels, nor fears any evil, is not ſo much a commendation, as a neceſſary action; it being as impoſſible to be troubled when we have what we have a mind to, as to be perfectly pleaſed when we have not: I confeſs to be thus fortified againſt injury and want, argues a great happineſs of nature, but a moral perfection it is not; and conſequently deſerves admiration, but not reward. The Honour of our Chriſtian warfare conſiſts in the laborioufneſs and hazard of it, and the ſtrength of our virtue lies in the weakneſs of our condition; and though we are made a little lower than the Angels, yet (with all reſpect be it ſpo-

ken to thoſe ſuperiour Beings) upon this account we ſeem to have ſome advantage of them; for their ſtation being above the reach of misfortune, makes them incapable of ſuffering upon the ſcore of Virtue and Religion. We ought not therefore to complain becauſe God hath made our Bodies liable to many inconveniencies here; but to reſiſt the temptations they expoſe us to, with reſolution to bear the pains and infirmities of them, with ſubmiſſion and contentedneſs, conſidering that in a diſcreet and Chriſtian management of theſe things, a great part of our obedience, and future reward conſiſts: It is not long before we ſhall be diſmiſt from this ſervice, and when death ſhall be ſwallowed up in Victory, and this mortal ſhall put on immortality, then it will be a pleaſure to ſurvey the difficulties of our paſt life, and the very thoughts of our former troubles will be an addition to our happineſs.

Hæc olim meminiſſe juvabit.

And therefore

Thirdly, we ought not to be over-timerous, leſt we ſhould impair the ſtrength of our

our Conſtitution, but lay it out freely upon Religious and Worthy Actions.

Health is not chiefly to be deſired for the ſenſual pleaſure it affords, but becauſe we are then in the beſt condition to ſerve God, and to be uſeful to the ſociety we live in: Let it not therefore be our great aim to keep our Bodies in Reparation, and inglorioufly ſlumber out our time for fear of wearing them out too faſt; but according to our ſeveral Stations and Callings, let us diligently employ them for our own real intereſt, and that of others; making them contribute to the improvement of Reaſon, and the exerciſe of Virtue: If they decay in ſuch ſervice, they will fall with honour, and riſe with advantage. The beſt way of conſulting their future advancement is, not to dote upon them now: If we would have them flouriſh in immortal youth, and beauty hereafter, we muſt neither be too fond in indulging, nor too curious in adorning of them: We muſt not out of an effeminate niceneſs to preſerve their agreeableneſs, decline any proper auſterities, or opportunity of doing good. In ſhort, if we expect theſe earthy Bodies ſhould bear the Image of the Heavenly, we muſt employ them

them generouſly and religiouſly; ſuffer the inconveniencies of them with Patience and Chriſtian Courage, and pleaſe them with temperance and reſervedneſs.

FINIS.

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